

had, I think, a greater share than any other member in advising and directing our measures in the northern war especially. As a speaker he could not be compared with his living colleague and namesake whose deep conceptions, nervous style, and undaunted firmness made him truly our bulwark in debate. But Mr. Samuel Adams, although not of fluent elocution, was so rigorously logical, so clear in his views, abundant in good sense, and master always of his subject that he commanded the most profound attention whenever he arose in an assembly by which the froth of declaration was heard with the most sovereign contempt. (To S. A. Wells, 1819. C. VII., 126.)

AFFLICTION.—Deeply practiced in the school of affliction, the human heart knows no joy which I have not lost, no sorrow of which I have not drunk! Fortune can present no grief of unknown form to me. Who then can so softly bind up the wound of another as he who has felt the same wound himself. (To Mrs. Maria Cosway. Written in Paris, 1786. F. IV., 316.)

AGRICULTURE.—To remove as much as possible the occasions of making war, it might be better for us to abandon the ocean altogether, that being the element whereon we shall be principally exposed to jostle with other nations; to leave to others to bring what we shall want, and to carry what we can spare. This would make us invulnerable to Europe, by offering none of our property to their prize, and would turn all our citizens to the cultivation of the earth; and I repeat it again, cultivators of the earth are the most virtuous and independent citizens. (From "Notes on Virginia," 1782. F. III., 279.)

AGRICULTURE.'—We have an immensity of land courting the industry of the husbandman. Is it best then that all our citizens should be employed in its improvement, or that one-half should be called off from that to exercise manufactures and handicraft arts for the other? Those who labor in the earth are the chosen people of God, if he ever had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue. It is the focus in which he keeps alive that sacred fire, which otherwise might escape from the earth. Corruption of morals in the mass of cultivators is a phenomenon of which no